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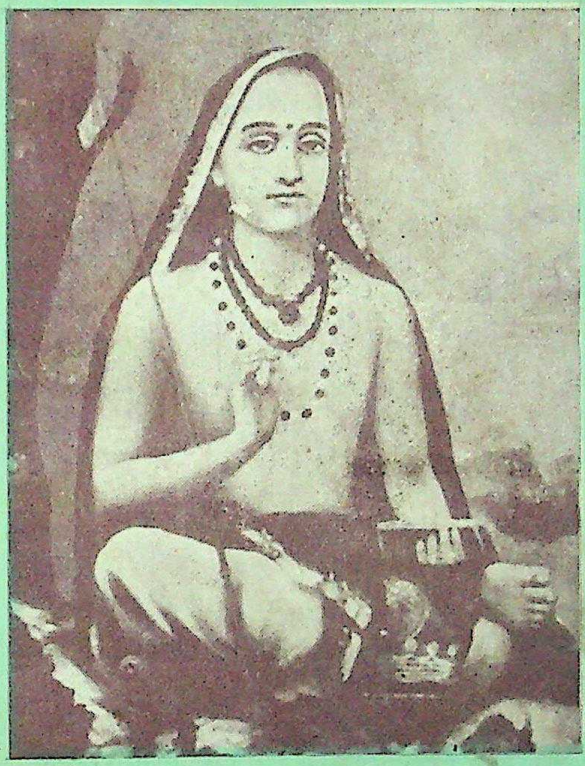
KALADY

A PILGRIM CENTRE



SRI RAMAKRISHNA ADVAITA ASHRAMA
KALADY, KERALA

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SRINGERI TEMPLES AT KALADY
(Saradamba Temple & Sri Sankara Temple)

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KALADY

A PILGRIM CENTRE

SRI RAMAKRISHNA ADVAITA ASHRAMA
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KALADY A PILGRIM CENTRE

IMPORTANCE OF KALADY

Kalady is a flourishing tiny village of the Alwaye Taluk in Ernakulam District. Situated on the right bank of the river Periyar, otherwise known as 'Poorna', it is both a summer and a health resort. Periyar is perhaps the only river on the west coast of India with a perennial supply of crystal-clear water. Periyar is the source of light and power to the entire State inasmuch as hydro-electric projects like Pallivasal and Idikki, and irrigation projects like the Periyar Valley Irrigation Project are on this river.

Kalady had been equally the source of divine light and eternal power to the entire land since long centuries past. Sri Sankaracharya, the great philosopher-saint of the 8th century was born here in a Kerala Brahmin family —Kaippilly Illam—as the only son of Sivaguru and Aryamba.

The exploits of this wonder-sage are well known in the East and the West alike. His monumental works, especially the illuminating commentaries on the major *Upanishads*, *Bhagavad Gita* and the *Brahmasutras*, probably form the most valuable legacy of India to the world through the Sanskrit language.

Special mention may be made of his original work, the *Vivekachudamani*, which has become a *vade mecum* to all students of Vedanta Philosophy.

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As a specimen of his masterly compositions, we have appended the *Dakshinamurti Stotram* or *Dasa Sloki*—which, according to many a savant, is the epitome of his message in Sanskrit—along with a clear, simple, and direct English translation.

Many are the miracles associated with the birth of Sankara. It is said that astrologers predicted from the horoscope of Sankara that he would become a Sarvajna, an all-knowing sage, and that he would write books on Advaita Philosophy and earn eternal fame. We are told how even from his early years he was noted for his extraordinary intelligence. Although his father died when he was still young, his mother Aryamba got him initiated into the Gayatri Mantra at the age of five. Sankara is said to have mastered the Vedas with their *Padas* and *Angas* and completed his studies when he was sixteen years of age.

As is common with all great men, several supernatural incidents are associated with the early life of Sankaracharya.

On one occasion, when he was going for Bhiksha, as was the custom with Brahmacharis in those days, he happened to go to a poor Nambudiri house and asked for alms. But they had nothing to give. According to the Sastras, a deserving person who comes asking for alms should not be sent away empty-handed. All that they had to offer was a few Amalaki (Myrobalan) fruits. Sankara gracefully accepted the offering and sang in praise of Lakshmi, the Goddess of Wealth. There came

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then a shower of gold Amalakis and the donors were blessed beyond measure.

This is said to have occurred in a Brahmin house, called 'Swarnath Mana', some 10 kms. south of Kalady, which even to this day continues to be affluent. A second miracle, which is said to have been performed by Sankara, was when he diverted the course of the river Poorna, which was flowing at a distance of a mile from his house. Sankara prayed to the river-goddess and made her change her course, so that his aged mother could have her daily bath in the river without having to go a long way.

Sankara did not wish to be entangled in the bonds of Samsara as he knew that he had quite a different mission in life. Moreover, the astrologers had predicted that he might not be spared for long. He had no time to waste. But it would have been morally wrong of him to take Sannyasa without the permission of his mother who had none else to look after her. He found a way out of this dilemma. One day, while taking his bath in the river in the company of his mother, he created by his yogic power a crocodile, which caught hold of him and began to drag him into the river. He then cried out to his mother that the crocodile was dragging him into the depths of the river, and as a last wish he requested her to permit him to become a Sannyasin. He told his mother that Sannyasa meant civil death and that if he took Sannyasa the crocodile might perhaps spare him. The permission sought was granted; and the crocodile let him go. The bathing ghat just below the

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Sri Sankara Temple is said to have been the scene of this thrilling incident.

After having arranged for his mother's maintenance, Sankara decided to leave the place. In order to assuage her sorrow, Sankara promised his mother that if only she thought of him in her last moments, he would immediately be with her. Taking leave of his kith and kin, he went out into an unknown world whose language, customs and manners were entirely different from those of his homeland. His first aim was to find out a spiritual teacher. He was then about 16 years of age. The only son of a noble family, he had been brought up in luxury and comfort. He renounced everything and accepted voluntary poverty in quest of Truth.

Sankara found his Guru in Govinda Bhagavatpada who was then living on the bank of the Narmada, got himself initiated into the mysteries of spirituality, mastered the Sastras and set forth to re-establish the Vedic Dharma and declare unto the wide world its universality and superiority. Before his Mahasamadhi at the early age of 32, the great Acharya had established four Maths in the four quarters of the land at Sringeri, Dwaraka, Joshi Math and Puri, and entrusted these institutions with his four chief disciples charging them with the spiritual ministration of the people of the Bharata Varsha.

REHABILITATION OF KALADY

But unfortunately, in course of time Kalady became an obscure village as is the case with places connected with Incarnations and spiritual teachers. Sri Sachchi-

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dananda Siva Abhinava Narasimha Barathi Maha Swamigal, the 33rd Acharya to preside over Sringeri Sarada Pitha, with the munificent help and active co-operation of the State Government, took steps for the reconstruction of Kalady. An extent of 10 hectares of land, comprising the homestead of the Acharya as also the place where Aryamba, Sankara's mother, lies cremated, was acquired and made over to the Sringeri Math by the State. The Swami, assisted by persons like Sri V. P. Madhava Rao, the then Dewan of Travancore, A. Ramachandra Iyer, Retd. Chief Justice and N. Srikanta Sastry, established two temples, one dedicated to the Acharya and the other to Saradamba, the guardian deity of Sringeri and these were consecrated on 21st February, 1910. His successor Sri Chandrasekhara Bharati Swamigal constructed a beautiful bathing-ghat and embankment, Agraharams, Pathasalas and other ancillary institutions. The present Sankaracharya, Sri Abhinava Vidyatheertha Swamigal, has effected substantial improvements and extensions. The two temples were renovated in 1970 and Sri Sankara Research Centre was constructed with some accommodation for pilgrims.

EDUCATIONAL & OTHER FACILITIES

There are many Schools, training schools and technical institutions in and around Kalady. Besides the Vedapathasala conducted by the Sringeri Math, there are 9 schools including two High Schools, one conducted by Sri Ramakrishna Advaita Ashrama and the other by the Nayar Service Society. The Sri Ramakrishna Advaita

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Ashrama conducts a Gurukul (Hostel) and a boarding house for tribal boys. The Sri Sankara College, a full fledged first grade college with 2,000 students and 100 members on the staff, provides instruction up to M.A. & M.Com. The college is affiliated to the Kerala University and functions under the patronage of the Sringeri Math.

There are over a dozen libraries including the reference library consisting of rare works in Sanskrit, maintained by the Sringeri Math and Vivekananda Social Education Library run by the Sri Ramakrishna Advaita Ashrama. The Ashrama conducts a charitable Ayurvedic Dispensary and a publication department.

ACCOMMODATION

The guest houses maintained by the Sringeri Math and the Ramakrishna Advaita Ashrama provide accommodation on previous notice. The Government rest-house provides lodging facilities. The department of Tourism contemplates the establishment of a modern tourist home and other amenities.

SRI RAMAKRISHNA ADVAITA ASHRAMA

It was left to Srimat Swami Agamananda of the Ramakrishna Mission to make known to the public at large the importance of Kalady. This extraordinary Sannyasin, combined in himself the missionary zeal of Swami Vivekananda, and the metaphysical acumen of Sankaracharya. It was his ambition to popularise the life and message of the great Acharya and to make the people appreciate Sankara's great contribution to the

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evolution of Indian thought and culture. With this end in view the Swami started a Sanskrit School and religious classes, organised seminars and discussions and held conventions. The Swami moved throughout the length and breadth of the land like a whirlwind, preaching to the masses the message of the Upanishads as expounded by the great Acharya. The postgraduate College at Kalady started under his inspiration and guidance with provision for specialisation in Sankara Vedanta is named after Sri Sankara. Even the bridge at Kalady over the Periyar is called Sankaracharya bridge.

In 1936, the centenary year of Sri Ramakrishna, Swami Agamananda was invited to Kalady by the late Parayathu Eravi Govinda Menon, who made to him a gift of an old garden-house with one and half acres of land. Here close to the spot, traditionally associated with the memory of the great Acharya, on the right bank of the river Poorna, the Ashrama was established on Sri Sankara Jayanti day, 26th April, 1936.

The Centre was affiliated to the Ramakrishna Math (Belur Math), Howrah, West Bengal in the year 1941. As years rolled by and activities increased, the necessity of having more land was keenly felt. With the co-operation of the State Government, additional land (about 5 acres) was acquired and a net-work of institutions are now functioning there.

The dissemination of spiritual ideas and the service of God in man are the main objects for which the centre

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was started. To achieve this goal the following departments of activities have been taken up :

Schools

The Brahmanandodayam Sanskrit School started on 20th May, 1936 with the aim of reviving Sanskrit Education, developed into a Sanskrit High School by 9th May 1937. Brahmanandodayam English High School and Sanskrit Upper Primary School started in 1947 owe their beginnings to the Sanskrit High School. In 1950 the Brahmanandodayam Lower Primary School was also started. These institutions are open to all communities and are aided by the Government. There are now 1,517 pupils on the rolls and 53 teachers on the staff.

Sri Ramakrishna Gurukul

Sri Ramakrishna Gurukul (a hostel for school students) started simultaneously with the inauguration of the Ashrama with a few students has developed into the present hostel where 127 students belonging to various communities have their education under the ancient Gurukula system suitably adapted to modern conditions.

The Ashrama has always paid special attention to Harijan Welfare activities. A good number of inmates of the Hostel have been Harijans all along. The present Tribal Hostel wing of the Gurukula with sixty Scheduled Tribe and 10 Scheduled caste students is the natural development of the Sri Chitra Harijan Orphanage conducted by the Ashrama for about 2 decades.

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Charitable Dispensary

The Ashrama has been running an Ayurvedic Dispensary from 1951 named after the Holy Mother, Sri Saradadevi. This also serves as an indoor section for the inmates of various institutions run by the Ashrama. If adequate funds are forth-coming, the Medical Service can be improved to benefit the poorer sections of people of the locality.

The Publication Department

The publication department is the outcome of the propaganda work conducted by Swami Agamananda. But it was established in an organised manner only during later years. Sri Ramakrishna Vivekananda literature as well as the works of Sri Sankaracharya are being published by the Ashrama.

Library

Swami Vivekananda Library and Reading Room, with over 3,000 volumes, owes its beginning to the collection of reference texts and books purchased by Swami Agamananda during the early years. Another section, Swami Vivekananda Social Education Library, has more than 6,000 volumes and 15 periodicals for general reading.

Community Centre

A Community Centre for the Harijans and other backward communities at Mattoor, a mile away from the Ashrama was started in December, 1972, with the grant-in-aid from the Government of India. Weekly

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classes and Bhajans are regularly conducted. Nutrition bread is distributed at the Centre 5 days a week to 200 recipients. Social meetings and Cultural programmes for Harijans are also conducted there.

Celebrations

The birthdays of Sri Ramakrishna, the Holy Mother, Sri Sarada Devi, Swami Vivekananda, Sri Krishna, the Buddha, the Christ and other religious celebrities are observed with due eclat. Besides, the Sankara Jayanti is celebrated during April-May under the auspices of both the Sringeri Math and the Ramakrishna Advaita Ashrama on a large scale. Pilgrims and scholars, Sannyasins and devotees come to Kalady from all over India. Also, the Ashrama holds a five-day retreat for the benefit of the devotees and aspirants who desire to live an intense spiritual life at least for a few days.

SRI RAMAKRISHNA TEMPLE

(A Shrine & Prayer Hall)

Owing to various reasons, the Ashrama could not concentrate its attention on putting up a suitable structure to accommodate the Shrine and Prayer Hall. The little Shrine, which was till recently housed in an old tiny building, was inadequate even to meet the requirements of the inmates of the Ashrama. The necessity for a spacious common Prayer Hall was all the more felt because of the ever-increasing number of visitors, pilgrims and tourists from all over India.

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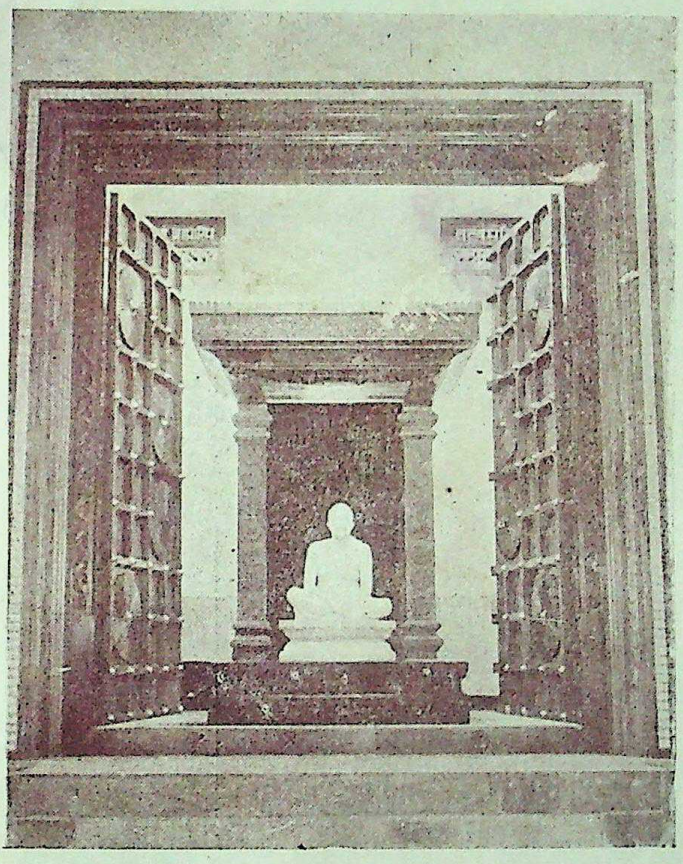

Image of Sri Ramakrishna in the new Temple

[See page 10–11]

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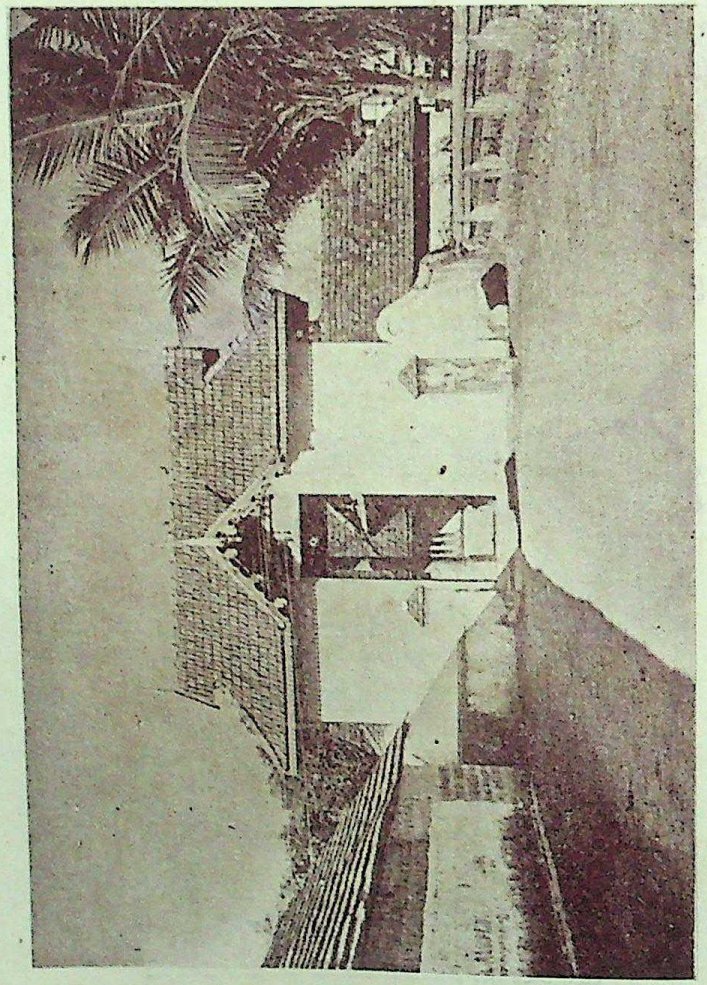

Sri Krishna Temple at Kalady—Temple of Sri Śaṅkara's ancestral home

[See page 11-12]

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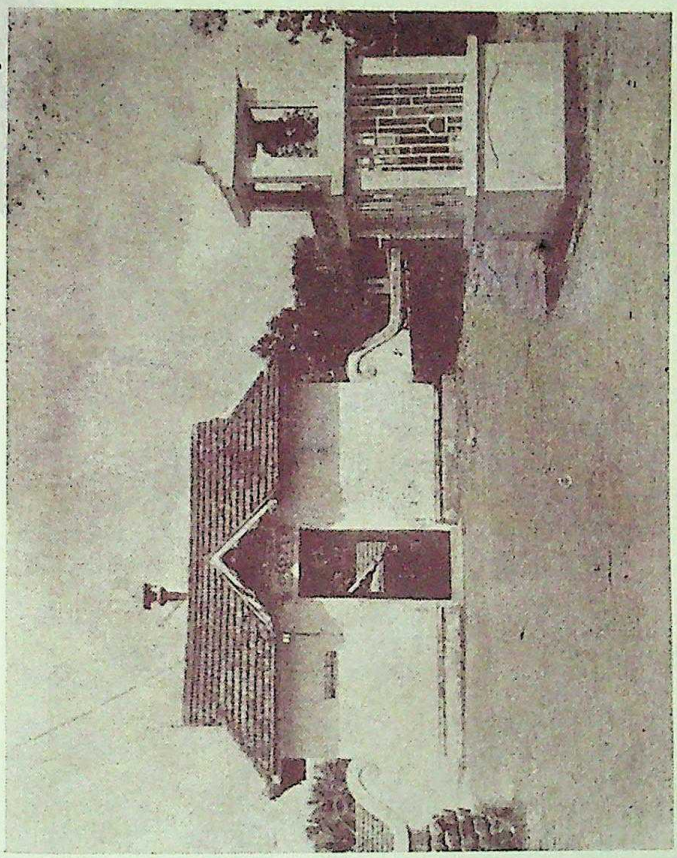

Manickamangalam Devi Temple

[See page 12]

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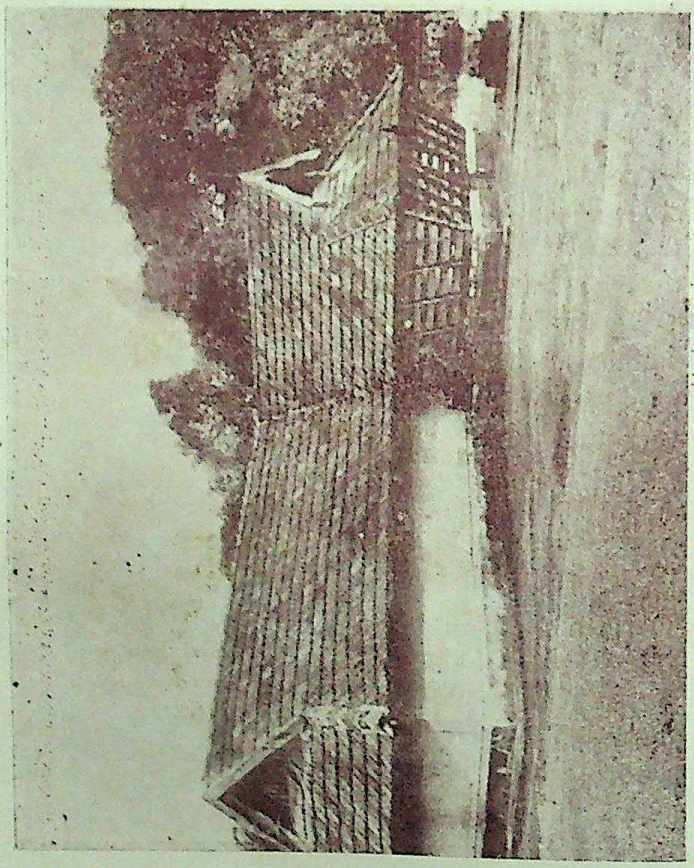

Sri Vellimanthulli Siva Temple

[See page 12–13]

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On the 14th of April, 1976 a beautiful temple and Prayer Hall were consecrated by His Holiness Srimat Swami Vireswaranandaji Maharaj, the tenth President of the Ramakrishna Math and Mission. The foundation stone of this edifice had been laid by his own holy hands on 29-4-1971. This magnificent temple is built in neatly dressed granite and is more or less on the model of the Sri Ramakrishna temple at Belur Math. The exquisite statue of Sri Ramakrishna in the Shrine is of finely chiselled white marble and is really a masterpiece of workmanship. By the benevolence of the devoted public and with the co-operation of friends and well-wishers as well as the architects, sculptors etc., who gave their best to this cause, the Ashrama authorities could finish this project at a cost of about Rs. 5 lakhs. It removes a longfelt want of the Ashrama and has made Kalady an internationally important place. It stands as a living monument to the devotion of Kerala to the Great Master.

The temple remains open for worship from 5 to 11-30 a.m. and from 3-30 to 8-30 p.m.

OTHER PLACES OF INTEREST

Sri Krishna Temple :

Just to the west of the Shrine of Sankara is the ancient temple of Sri Krishna dear to Aryamba. When the river changed its course, the temple was immersed in water. Sankara had a new temple built on its present site on a high bank of the river and the deity was

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transferred and installed there. The image in the Shrine is charming and diffuses grace. The present temple is of typical Kerala architecture, with gabled roofs, the slopes of which are supported by dormers or projecting windows and carved wooden pillars. In front is the Namaskara Mandapa; in the southern part of the Prakara is a Shrine dedicated to Sasta (Ayyappan).

Manickamangalam Temple

Another temple of typically Kerala style is the Katyayani Bhagavati temple at Manickamangalam about one km. to the north of Kalady. There is a charming legend about this temple. Aryamba is said to have daily visited this temple with an offering of milk, a portion of which she brought home as Prasada. One day she sent Sankara, then just a child of four, to make the offering. When Sankara reached the temple, he found the doors closed and he cried in disappointment. A bright vision appeared before him and drained the cup to the last drop. Not finding anything left in the cup the child again sobbed, and lo ! a lady with a divine countenance approached him, and consoling him left the cup half full which Sankara carried to his mother in glee. The Devi in this temple was the tutelary deity of Sankara's family. The temple is well known as one of the 108 Durga temples in Kerala.

Vellimanthulli Temple

After Sankara left home as a Parivrajaka, Aryamba frequently used to visit the Siva temple at Trichur. When on account of infirmity and old age she could no

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longer travel to that Shrine, she felt disconsolate, but was comforted when she saw in a dream, the Lord of Tirusivaperur appearing before her and directing her to worship a Linga on top of a hillock to which she would be led by a frisking white deer on the neck of which would be visible the form of dancing Siva. Next morning, Aryamba, to her surprise and relief saw a white deer which guided her to a place where she saw a Sivalinga facing west on top of a hillock. Henceforward she continued to worship Siva here. The temple which houses the Sivalinga has a gabled roof with a small Namaskara Mandapa in front. All along the Prakaras are cloistered halls. The temple, which is situated on a laterite high ground at a distance of 2 kms west of Kalady and provided with a tank close by, is known as Vellimanthulli. Ganapati and Sasta are Parivaradevatas kept in a small shrine in the cloistered portion of the Prakara in the south-west.

The Malayattoor Church

Situated on a small hillock 8 kms. from Kalady this Christian Church attracts thousands of Christians from all over South India People of other religions also visit this Church.

Reserve Forests

The Malayattoor reserve forests are within easy reach of Kalady. There is a network of good motorable roads within the forest area which facilitates a drive into the very heart of the virgin forests. The Rubber and Eucalyptus plantations close by are also worth visiting.

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Khedda Operations

Extensive arrangements are made to trap wild elephants and tame them. The operations in Kerala are different from the traditional Khedda in the Mysore forests. Wild elephants are trapped into large pits made at selected points in the forests and led to cages very near Kalady. The entire operations provide thrill and joy.

Thus Kalady is not only one of the great pilgrim centres in India but also a place of great interest to tourists.

In conclusion we may recall the utterence of Dr. Rajendra Prasad, the 1st President of India, on 5-2-1956 urging all Indians to turn their attention to the greater development of Kalady : " Kalady is a place of historic importance and it is only in the fitness of things, that, now that we are free, every effort is being made to revive its old glory and re-establish the place which it ought to have in our national life "

WHERE IS KALADY ?

Kalady is just 40 minutes drive from the Cochin air and sea ports, being 45 kms away along National Highway No. 47. It is only 40 kms. east of Ernakulam junction, 50 kms. south of Trichur town and 90 kms. north of Kottayam.

There is an efficient State Bus Service connecting Kalady with all these important towns as also with Trivandrum, Palghat and Kozhikode, the other District Headquarters

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Kalady is only 10 kms. from "ANGAMALY FOR KALADY" Railway Station which is on the main Madras - Cochin line of Southern Railway. Direct bogies from Bombay, Calcutta, Delhi, Bangalore and Madras to Cochin Harbour Terminus pass through and halt at Angamaly. Buses and taxies are available from there for Kalady.

"Ekamevadvayam Brahma neha nanasti kinchana"

The one non-dual Brahman alone exists: there is no duality at all.

—**Sankaracharya**

He (Sri Sankaracharya) worked out, rationalised and placed before men the wonderful coherent system of Advaita. According to Sankara, God is both the material and the efficient cause through Maya but not in reality. God has not become the universe, but the universe is not, and God is. Unity, the one Brahman, is the ultimate, the goal.....

—**Swami Vivekananda**

And yet Sankara was a man of amazing energy and vast activity. He was no escapist.....Born in Malabar in the far south of India he travelled incessantly all over India, meeting innumerable people arguing, debating, reasoning, convincing, and filling them with a part of his passion and tremendous vitality. In a brief life of thirty-two years he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident today.

—**Jawaharlal Nehru**

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APPENDIX I

DAKSHINAMURTI-STOTRAM OR DASASLOKI

1 विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

The universe is like a city reflected in a mirror—seen inside the mirror but really outside of it. And it is again, as in a dream, an inside phenomenon, appearing outside but really inside. The Truth or Original, the one Brahman without a second, of which one's Atman is a reflection in the world, is understood on self-illumination. He by whose grace such an illumination has come to me—to that Dakshinamurti, the supreme Being, who is embodied in the auspicious and benign Guru, I offer my profound salutation.

2 बीजस्यान्तरिवांकुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He in whom this universe prior to its projection was potentially present like a tree in a seed, and by whom it was wrought to its multiform by the magic, as it were, of His

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own will or in the manner of a great yogi out of His own splendour—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

3 यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He by whose light the universe, which is indeed unreal, appears as real and by whose grace the truth of Brahman is realized through the determination of the meaning of great Vedic statement Tattvamasi (Thou art That)—which realization alone puts an end to the repetition of samsara and rebirth—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

4 नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जग-
त्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He whose light looms through the senses of the eyes etc., like the light emanating through many holes in a pot in which a lamp is kept, He whose knowledge alone brings in the state of knowing characterized by the feeling

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'I know', He whose luminosity alone makes everything else shine after Him—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

5 देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Various are the understanding and arguments of people in regard to Truth : The body, senses, life - forces, the awareness of changes, the void, woman, infant, the blind, and inert—all these states and qualities are superimposed on the Atman due to the power of Its maya. He who destroys the maya responsible for this misconception of the Atman—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

6 राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

As the sun or moon is eclipsed by 'Rahu', my power of cognition is withdrawn from the senses and mind during sleep owing to maya's veiling power. He by whose grace I become aware that I was asleep prior to waking, being

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illumined by the essential consciousness natural to the Atman—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

7 बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He whose existence and reality shine always and uniformly in various states (of the body) like infancy etc. and (of the mind) like waking etc., and who reveals the Highest Knowledge of the Atman by the (mere) auspicious jnanamudra*—to that Dakshinamurti, the supreme being, embodied in the auspicious and benign Guru, I offer my profound salutation.

8 विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामित-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

He by whose power of maya the world is experienced during both the waking and dream states in all its variations in the cause-effect relations like master and servant, guru and sishya, father and son—to that Dakshinamurti,

* The touching of the tips of the thumb and forefinger of the right palm raised in benediction signifies the union of the Paramatman and Jivatman and thereby shows their identity.

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the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

9 भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

The moving and non-moving universe is but (the manifestation of) His subtle and unmanifest eightfold form, viz earth, water, fire, air, sky, sun, moon and the Jivatman. He by whose grace all these manifestations disappear with the realization 'Nothing exists except the supreme Brahman'—to that Dakshinamurti, the supreme Being, embodied in the auspicious and benign Guru, I offer my profound salutation.

10 सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥

The all-pervasiveness of the Atman is clearly expounded in this hymn. By its recital, hearing and meditation on its implied meaning, the disciple (of devotion) attains to that all-pervasive nature (of the Atman) and realizes oneness with It and reaches the plenitude of realization and spiritual joy.

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APPENDIX II

Reference to Kalady and Sankaracharya's Father in *Sankaradigvijaya* of Vidyaranya

(Canto II Verses 1-5)

ततो महेशः किल केरलेषु श्रीमद्वृषाद्रौ करुणासमुद्रः ।
पूर्णानदीपुण्यतटे स्वयम्भू लिङ्गात्मनाऽनङ्गधगाविरासीत् ॥
तच्चोदितः कश्चन राजशेखरः स्वप्ने मुहुर्दृष्टतदीयवैभवः ।
प्रासादमेकं परिकल्प्य सुप्रभं प्रावर्तयत्तस्य समर्हणं विभोः ॥
तस्येश्वरस्य प्रणतार्तिहर्तुः प्रसादतः प्राप्तनिरीतभावः ।
कश्चित्तदभ्याशगतोऽग्रहारः कालट्यभिख्योऽस्ति महान्मनोज्ञः ॥
कश्चिद्विपश्चिदिह निश्चलधीर्विरेजे विद्याधिराज इति विश्रुतनामधेयः ।
रुद्रो वृषाद्रिनिलयोऽवतरीतुकामो यत्पुत्रमात्मपितरं समरोचयत्सः ॥
पुत्रोऽभवत्तस्य पुरात्तपुण्यैः सुब्रह्मतेजाः शिवगुर्वभिख्यः ।
ज्ञाने शिवो यो वचने गुरुस्तस्यान्वर्थनामाकृत लब्धवर्णः ॥

God Siva, the self - created and merciful Being, manifested Himself as His emblem usually called Sivalingam on a hill known as Vrishadri situated near the course of the river Purna in the Kerala country. Coming to know of the divinity and greatness of that Sivalingam through dreams, a king called Rajasekhara built a good temple to house the Lingam and made arrangements for worship. In that region there was a prosperous village settlement of Brahmanas known as Kalady. There lived in

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that village a learned and pious Brahmana by name Vidyadhiraja as whose grandson the divine manifestation of the great God Siva, the resident of the temple of Vrishachala, was to take place in due time. As the fruition of the piety and good fortune of Vidyadhiraja a son named Sivaguru was born to him. He did very well justify his name, as he grew to be like Siva in knowledge and like Guru or Brihaspati, the teacher of the Gods, in his power of speech.

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